

Volume V

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Number 2

Defender's Song, "Faith of Our Fathers"

Defender's Motto, "Back To The Bible"

## The Church And Its Parasites

By, Gerald B. Winrod

In St. Matthew's Gospel 16:16 to 18 we read:

"And Simon Peter answered and said, Thou art the Christ, the Son of the Living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

The Lord had His little church, sitting, perhaps, in a circle about Him in the cool of the evening. Twilight had passed and the moonbeams were playing gently upon His lovely countenance, when He asked quietly: "Whom do men say that I the Son of man am?"

The disciples gave different answers. Out in the market places, in the synagogues, on the highways, some of the disciples had heard it said that He was John the Baptist resurrected. Another report was being circulated to the effect that He was Elias. Still another disciple remarked that since He always seemed to be so sad, fulfilling Isaiah's prophecy that He would be "a Man of Sorrows," some thought He was Jeremiah, the weeping prophet returned.

Quietly the Lord asks: "But whom say ye that I am?" It was Simon Peter, the rugged disciple, who answered: "Thou art the Christ, the Son of the living God." This pleased Christ and He answered that Peter had not learned that from his environment. Nothing in the external and mundane realm had communicated to him that great truth. "Flesh and blood hath not revealed it unto thee." He said that this great fact had been communicated to Peter by a supernatural revelation. This, the Lord said, was the great foundation of the church, "And

upon this rock I will build my church." What is the rock? Notice, Peter made a declaration of his faith in the Deity of Christ and this was accompanied by a **divine revelation of God in consciousness**. You will be reminded of the rock in the Arabian desert which Moses smote and from which there came gushing a pure crystal stream of water to bathe the parched lips and to quench the feverish thirst of the children of Israel. Like that, the Lord said virtually, that here was a great rock of truth. Some days later at Pentecost we find Peter standing before a great concourse of people. The substance of his sermon was simply a repetition of his statement to Christ concerning His Deity. With flaming eloquence Peter proclaimed publicly the Deity of Christ and in so doing, he smote the great rock of truth out of which the church came flowing through the centuries. During the centuries we have been digging **denominational ditches**. Some of the ditches have been crooked and shallow; others have been clogged up with prejudices and traditional dogmas, but wherever the water has been able to seep through, there the soul of humanity has been fertilized and there the flowers of civilization are blooming.

Paul gave us a picture of the church in his prison epistle, his letter to the Ephesians. I suppose you know what an epistle is. A boy said in Sunday-school that an epistle was the wife of an apostle.

Ephesians is the great church book of the Bible. Paul used a phraseology which he knew the people there would understand. The temple of Diana, one of the seven wonders of the world, was located in Ephesus. It was 423 feet long, 225 feet wide and it required 120 years to build it. Paul takes it for granted that every stone in the temple of Diana is like an individual in the body of Christ. He told the Ephesians that "we are His workmanship." They knew of the workmanship in the temple of Diana. The temple had a cornerstone, and Paul said Jesus Christ is the cornerstone of the church. The temple had a foundation and Paul said the church is built on the foundation of the apostles and prophets. There were many stones in the temple and Paul

said we are fitly framed together in Christ. He said that the church is the holy temple of the Lord. Peter carried it further by saying that we are **living stones** in the great temple of the church. Some of the stones in the temple of Diana had to be polished, pressed and reduced in size to fit their proper places. Sometimes if we are called to suffer, perhaps it is a blessing in disguise, carving some of the selfishness, pride and egoism from our personalities to make it possible to fit into our proper location in Christ.

From these facts we see that the church is composed of people not buildings. The church is made up of regenerate mortals and not ecclesiastical systems. The church is made up of people and not of brick and mortar.

The stones in the temple of Diana had to be cemented together. What is the divine element that holds the members of the body of Christ together? John tells us that it is divine love. Divine love is the mortar between the different members of the body of Christ. You cannot run a church successfully without divine love. A fallen woman is a woman that goes bad in the realm of love. A fallen church is a church that goes bad in the realm of love.

Notice carefully, Peter possessed a sense of **divine appreciation**. Your capacity for divine appreciation determines the extent of your soul growth. The first time I saw Niagara, I was lifted out of myself. Some repair work was being done on the pavement in front of the Falls and it was difficult to find a place to park the automobiles. A man stood by my side, who was also seeing the Niagara for the first time. He kept grumbling about the pile of concrete, trash and brick piled up on the street. He saw trash and I saw Niagara.

"Two men looked from behind the bars.  
One man saw mud and the other saw stars."

I was speaking in Toronto last week. Oswald J. Smith, the great Canadian preacher, handed me a Russian novel, written by (Turn to page 7.)

### RUSSIAN MISSIONS

In spite of the ravages of Red Russia and its religious persecutions, there is a tremendous opportunity for evangelism on the Soviet borders and in the great Russian refuge camps of European countries. Two names appear prominently in connection with Russian missionary work—Pastor William Fetter and Rev. Oswald J. Smith. This DEFENDER contains much on Russian missions.

### REPORT

As this magazine goes to press, the World's Defenders Conference is just opening in Chicago. It began with a tremendous sweep; great crowds; some of the world's most noted speakers; radio messages; powerful addresses, etc. Because this issue must go to press in time for prompt delivery, a complete report cannot be given until next month. However, Mr. Winrod's opening address on "The Church and Its Parasites" appears in this number.



## THE DEFENDER

Gerald B. Winrod, Editor-in-Chief

## Associate Editors

Newton N. Riddell, Mark Matthews, A. Z. Conrad, A. P. Gouthey, Paul Rader, Oswald J. Smith, Keith L. Brooks, Lester H. Davis, Howard Snyder, E. L. Quigley, Paul W. Rood, M. R. Starbuck.

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For advertising rates write, The Religious Press Ass'n, 325 No. 15th Street, Philadelphia, Pa.

A DEFENDER READER in Canada writes: "Sometimes I get mad while reading something in The Defender that I don't like, or that I don't think should be discussed, but secretly, down deep in my heart I rejoice in your fearless and open discussions. Considered as a whole you are getting out the best religious magazine I know of, even if you have only 16 pages to work with. I read every page."

THE WET NEWSPAPERS took advantage of the recent address by George W. Wickersham, (Chairman of the President's Law Enforcement Commission) before the American Society of Newspaper Editors, to print such bursting headlines as "Hoover's Chairman Hints at Prohibition Change." They invariably ignored such Wickersham phrases as: "I appeal to you and through you to the press of America to aid in demonstrating that, so long as the law stands as it does, no patriotic American should advocate flouting its provisions or boast of violating its commands . . . such advocacy breeds anarchy."

PHILIP SNOWDEN, Chancellor of the Exchequer, of the English government, has erected his philosophy of life upon one sentence: "You never lose in the long run by sticking to your convictions."

"BOB" SHULER, the militant Los Angeles preacher, became prisoner 12-91-99 when he started serving a 20-day jail sentence May 6. He was also obliged to pay a \$100 fine for contempt of court. He was sentenced for radio addresses in which he is said to have "berated" two judges for the manner in which they handled certain parts of the Julian Petroleum case. Shuler is a "Lone Wolf." He has stood by himself in dozens of great reform crusades against vice and moral sins in his community. He has done a lot of good, and he will doubtless come back stronger than ever. Certainly the jail sentence will increase his popularity.

THE TORONTO STAR recently carried the following front-page headline, "France, Italy In Naval Race Threaten Pact." No sooner had the London Naval Conference closed than Mussolini's Italy announced a

vigorous ship-building program. The press report says that no matter how much Italy builds, France is determined to build one-third more.

ELEVEN WONDERFUL SERMON-ETTES are contained in Oswald J. Smith's 48-page booklet, "The King's Message." A copy will be sent free upon request. Address: The Courier Office, 22 Kendal Ave., Toronto, Canada. Purchase the booklet in large quantities for distribution.

"THE STORY OF SAMMY MORRIS" by the late Stephen Merritt, appearing in this Defender, may be secured in booklet form from the Rev. A. Sims, 5 Simpson Ave., Toronto, Canada, for 5 cents.

IF YOU NEED Sunday School literature, write the Union Gospel Press, Box 680, Cleveland, Ohio, requesting samples.

REV. L. H. ZIEMER, pastor of the Toledo Gospel Tabernacle, is now on the air every Sunday afternoon from 2:00 to 3:00 over radio W. S. P. D.

THE ANNUAL ILLINOIS CONVENTION of "The Defenders" is being held in the First Baptist Church of Rockford, June 1 to 8.

AS THESE WORDS are written, the World's Defenders Convention has just opened and the registration books at the front of the auditorium show guests from the following states: Arkansas, California, Florida, Georgia, Idaho, Illinois, Indiana, Iowa, Kansas, Kentucky, Montana, Minnesota, Michigan, North Dakota, North Carolina, Missouri, Ohio, South Dakota, Texas, Wisconsin, Pennsylvania, Tennessee and Ontario (Canada).

REV. JOHN DERR, a missionary on furlough, says that one out of every three missionaries in India are modernistic.

WITH A PICTURE of Rev. William Fetter, there appeared the following article in "The Daily Sketch" (English newspaper), under this headline, "MAN WITH A PRICE ON HIS HEAD":

Working in a tiny office in South London is a man for whom the Bolsheviks are searching in vain throughout the Soviet Union. There is a price upon his head. Every Red frontier guard has a photograph and full description of him, for the secret police know that he periodically travels in the border States. Should he ever cross the frontier he realizes that an instant and terrible death awaits him. He is hated and hunted for no other reason than that he has dared, through his missionary agents, to give succour, material and spiritual, to the victims of the ruthless Soviet campaign against Christianity. This man, who is wanted for "counter-revolutionary activities"—the crime for which every Christian martyr is officially condemned—is the Rev. William Fetter, founder of the Russian Missionary Society. When I entered his office (writes a Sunday Chronicle representative) I was confronted by a spare, middle-aged, and tremendously earnest man who is at present working night and day and addressing meetings throughout the country in the cause of the Christian protest movement against Russia's anti-religion campaign. Although he has never been identified with politics, nor are the 5,000,000 Russians who have embraced the evangelical Christian faith, he has

more than once suffered imprisonment in Russia, and still bears traces of the hardships he has undergone. "Yes," he said, "only a few weeks ago at Riga, when I interviewed a Baptist priest who had just escaped from Russia, he told me that the Bolsheviks were looking for me. But that is nothing. They are also anxious to get into their clutches several well-known evangelists. To read or be in possession of the Bible is now a political offense in Russia." From information reaching him from Russia, Mr. Fetter is convinced that the Bolshevik persecution, far from lessening in intensity, is daily growing more severe. "The whole of Christian Russia is groaning under this awful tyranny, while the profession of the Christian faith is denounced at every street corner as dirt which in the past has been thrown by the bourgeoisie in the eyes of the people," said Mr. Fetter.

CHINA has more soldiers bearing arms than any other nation, but because they are divided into groups constantly fighting each other they cannot be called an army.

UNDER SLASHING HEADLINES, "The Daily Sketch", a prominent English newspaper, comments on the reports coming out of Russia from religious leaders to the effect that they are being allowed to conduct religious services with a degree of liberty which differs greatly from general reports concerning atheistic ravages. "The Sketch" thinks the priests making the statements are being "coerced." We read further: "Addressing a crowded gathering in the Savoy Chapel last night, the Rev. William Fetter, head of the Russian Missionary Society, who in 1914 was arrested and banished to Siberia, the sentence being afterwards commuted to exile abroad, said: 'This is all false. I believe the Russian archbishops have been coerced into making these statements. I receive messages from friends in Russia in cypher, the Bible being the code. Reading these words you will realize that people in Russia are being slain for their beliefs.'"

A. P. KERENSKY, is the Russian statesman whose name appeared so prominently in newspapers everywhere during the period of transition between the Czar and the Bolsheviks. He saw the Czar overthrown, and he had the power, if he had used it at the critical moment, to prevent Lenin's rise. Today he lives in Paris where he edits two anti-Bolshevik papers: one in French and the other in Russian. The latter is smuggled into Russia and secretly distributed. A newspaper reporter recently asked him: "Will you explain the nature of the religious persecution in Russia? I was in Russia last May and I know that the teaching of atheism is compulsory for all the children in the schools, and that all teaching of a religion, except by parents to their own children, is a crime. But are people put to death openly for religion, or is some charge of counter-revolution brought against them?" Kerensky answered: "The Bolsheviks make no secret of their policy to destroy religion, but when they put people to death it is on some charge of resisting the law. For example, there is a law in Moscow against the ringing of church bells. If anyone refuses to give up church bells they may be charged. The campaign against religion has become stronger since last May."

## PASTOR FETLER OF RUSSIA

By Gerald B. Winrod

It is impossible to think of the religious conditions of Russia without thinking of William Fetler. It was Pastor Fetler who brought the needs of Russia to America. Before his visit to this country Russia was virtually unknown in religious circles. Today Christian people everywhere are more or less interested and familiar with its needs. America owes a debt of gratitude to Pastor Fetler. No name is so well known as his in connection with Russian Missions. Thousands have been electrified by his dynamic messages and moved with compassion by his graphic portrayal of the persecutions through which he and his fellow-Christians passed in the days of the Czar.

Pastor Fetler's work is characterized by revival. He is without doubt one of the most outstanding revivalists of all Europe. There are few speakers, either in the British Isles or on the Continent, who can so sway an audience under the anointing of the Spirit of God. A meeting may be dead and lifeless, but the moment Pastor Fetler takes charge it seems as though an electric current has suddenly passed through the audience and everyone is alert and interested. God has combined a rare type of emotionalism with intellectuality in this remarkable man. We will not soon forget how he electrified the 1928 Kansas convention of the Defenders in McPherson.

Those who have traveled through Europe and have visited the Russian Mission Fields, as well as Germany, England, France, Switzerland and other countries, report that they continually come across the results of Pastor Fetler's work. Not always in organized form, for his ministry has broken all bounds, leaped over all walls and penetrated far and wide in every direction. But everywhere are to be found those who bear testimony to the fact that at some time or other they were in Pastor Fetler's meetings and as a result were soundly converted and completely transformed. Hence his influence is wide and the results of his work can never be catalogued. Eternity alone will tell the story.

Pastor Fetler's early work was done in Petrograd where he built his great **Dom Evangelia** seating some 2000, where he preached to vast audiences winning multitudes of souls until at last his work so stirred Russia and his influence became so great that he was banished by the Czar from the country. The Czar first offered Pastor Fetler the position of Bishop in the State Church to quiet his voice and pen and upon being refused his Excellency first ordered his removal to Siberia, but later allowed him to leave for Sweden.

Coming to America by way of Sweden he secured the cooperation of a number of Christian leaders and sent hundreds of thousands of Gospel tracts to the Russian prison camps during the World-War, a work that resulted in the salvation of vast numbers and the results of which have penetrated Russia far and wide.

Organizing a School in Philadelphia, he then trained workers for the field and later left for the Russian mission fields with a score of splendid young men, Russians, many of whom are still earnest workers evangelizing their people.

The Russian Missionary Society was thus founded and organized and a magnificent work carried on from America, Australia and Great Britain, in Russia, Latvia, Poland and France. From time to time large meetings were held in Germany, England,



America and other countries. Printing was done on a large scale, books, pamphlets and tracts being translated and published in many different languages and scattered far and wide. The largest edition of Russian Bibles ever printed came from Pastor Fetler's press. And magazines in some five different languages were published month by month for years.

Greatest of all has been Pastor Fetler's work in Riga, the city of his birth, where a magnificent Tabernacle known as The Salvation Temple, seating 1,500, was built and where the Gospel has been proclaimed ever since resulting in the salvation of untold numbers, a work that is still going on as strong as ever. For details concerning Fetler's work, see the chapter "A Prophet In Exile" in Oswald J. Smith's book, "Under A Pirate Flag."

No man could accomplish so much without being hated by Satan and bitterly opposed at every step. Pastor Fetler has gone through deep waters and knows what it is to endure persecution. He has always been an opponent of modernism. He has been accused of great extravagance and of the wasteful use of money. But Pastor Fetler has much to show for his work and for the money that has passed through his hands. He is living with his large family of little children today in the poorest section of Riga, in a shack that no average laborer would be willing to occupy in this country. He wastes nothing on himself. The money entrusted to him has been invested in great enterprises for the getting out of the Gospel as his assets show. Something has been done, results have been achieved, the production has been very much in keeping with the outlay.

Let us hold this great man of God up in prayer. He has passed through trying ex-

periences of late. He is one of God's prophets and such leaders are all too few in this day and age. Russia has no one to take his place. The day will likely come when Bolshevism will be overthrown and God will enable Pastor William Fetler to see the travail of his soul in the evangelization of his countrymen.

Remember, his work is now represented in North America by the **Russian Faith Mission**. At present he has 110 missionaries entirely apart from those supported by the **Couriers** and funds are constantly needed. Those desiring their gifts to go directly to Pastor Fetler for the work are requested to send their donations to Mrs. M. Billestor, treasurer, The Russian Faith Mission, 476 Lander Ave., Toronto, Canada.

Today well lived makes every yesterday a dream of happiness, and every tomorrow a vision of hope.—Anon.

## Winrod's Books

"The Keystone of Christianity".....	\$1.25
"Science, Christ and the Bible".....	1.25
"Christ Within".....	1.25
"Mussolini and the Second Coming of Christ".....	.50
"Satanic Obsession".....	.15
"Mulberry Trees".....	.15

**DEFENDER PUBLISHERS**  
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## ANOTHER SERMON ON ACTS

By Dr. W. B. Hogg, Memphis, Tennessee



Dr. W. B. Hogg

Note: Dr. Hogg begins now where he left off last month, but this sermon is complete in itself. Read it. It will do you good.—Editor.)

It is amazing how the finances begin to overflow in a spirit-filled church. As the disciples loosed their grip in Acts on things, and sold their possessions and laid the money at the apostles' feet, so will congregations do today when they are baptized with the Holy Spirit. The people will lay at the feet of apostolic leaders money in amounts that will startle the world if both preacher and people have a real upper-room experience.

"Ye shall be witnesses unto ME." Every one is a witness for one of the two kingdoms, that of the world, the flesh and devil, or that of our blessed Lord Jesus. We are witnesses for the power that can make us bend to its will. Just as in every court trial, there are witnesses on both sides, so today, the whole world is witnessing for Jesus and His kingdom, or the god of this world and his power. When one has money for the pleasures of this world, and has only the scraps that are left in the purse for God, that soul is a witness to the power of the prince of this world. When time and talent are used only for this little planet and its doings, and there is little or no time, of effort, for the Lord, that soul is a witness to the keeping and using power of Satan. The Holy Spirit will make a soul a witness for Jesus Christ; he will bear witness to the power of Christ to remake the life; to direct its energy; and to give it victory over the world, the flesh and the devil.

A worldly woman in a great city suddenly surrendered her life and all its influence to Jesus Christ. She turned a card party into a prayermeeting. At this meeting of a group of her old indifferent and worldly friends, a lady said:

"I'd give the world to have your experience."

The converted woman replied softly:

"That's exactly what it cost me."

Jesus was speaking, not only to the

apostles, but to the entire group when he said: "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me." So there is no reason why any of us should be powerless followers of Jesus Christ. In our own strength, we are timid, weak, untrustworthy, and perhaps of little or no account to the church of which we are members; but here is the promise of just what we need — a power that comes into our lives beyond and above all that we can do of ourselves. It is a blessed plus sign that God adds to our little lives; it is no longer simply ourselves, but ourselves plus a power that God adds to our human strength.

In Matthew 28:18-20, Jesus refers to His Power in heaven and in earth, and commands the disciples to go and teach all nations with the assuring promise that He would be with them unto the end of the world. All power has been turned over to Jesus Christ in heaven and on this planet and it is ready to be delivered through the lives that will meet Bible conditions as conduits through which the blessed, divine, electrical current may flow. If one can imagine the ocean seeking to rush through one turbine wheel, then some faint idea may be had of the tremendous power that is seeking an outlet from heaven to move and turn human lives.

The Greek word for "power" is "dynamis," from which comes our word "dynamite"; so we may supply this word without doing violence to the meaning of the passage, and it will read, "Ye shall receive DYNAMITE after that the Holy Spirit is come upon you." This explains the difference in the disciples before and after the upper-room experience; it explains, too, the energy and passion of the New Testament church.

Nothing would be more powerless and useless than a hand-run saw mill. Excellent machinery, acres of floor space, great piles of logs, eager and anxious employees and foreman ready for the task, but no power except hand-power to run the plant. In the power house of the mill, the great dynamos are still, while throughout every department of the great saw mill, sweating men toil helplessly with their hands at belt and pulley. The superintendent cries:

"Let's all get together now, we need more pep and enthusiasm in a mill like this, we have a marvelous equipment, and we are perfectly organized; every department is ready to do its work, and we have the best trained workers. Get together now, we need vim, vigor and vitality." But the pulleys only creak a little, and the fine machinery refuses to move. The lumber is sorely needed, and the expense of the plant runs on! The foremen are discouraged, the owners humiliated, and the workmen defeated and everybody ready to quit.

A copper wire from a high-voltage line is nearby but they have either neglected to appropriate its power, or they are ignorant of its existence. All the power of a mighty river has been electrified and turned through that copper wire for just such a need. The wire is discovered; connection is properly made. The foremen cry out:

"Everybody take your hands off; get back; be ready to supply the material and receive the finished product. Ready! Go!"

Instantly the pulleys begin to hum with activity and power; the machinery is thrown

into gear. The whole mill bursts into cyclonic activity! The traveling chains begin to haul in the logs; the saws buzz with a new power; the piles of lumber begin to accumulate, the rip-saws and planing mill divide and finish the product of the mill.

The hand-run church is just as pitifully powerless! The pastor and workers run frantically from department to department doing all that human strength can do to turn a complex church machinery. Small wonder that preachers wear out and break down. Now they turn the shaft to the officials' meeting, and by the time they get to the missionary society, or the Young Peoples Work, or the Sunday School, the other machinery has all stopped. The financial machinery is rusty; the feeding chains are still. What a picture of human helplessness to run God-given machinery! "Look out machine," says a preacher, "our church is going to wake up. Something is about to happen." He begins to preach Holy Ghost power and conviction down, and watch out for the saw-dust in your eyes. His old, rusty church machine begins to move, every part is in perfect harmony with every other part. It is lubricated with the oil of the Spirit. Connection is made with the lines of divine power, the machinery begins to hum, the task of the church is made easy, and the leaders and workers are happy in the joy of glorious success.

We have the most marvelous equipment today that the Christian Church has known since Christianity was born. Yet many churches are recalling missionaries; financial drives are hard to put over; youth is not being claimed for God; family altars are cold and neglected; pews are empty; and on all sides we hear the query, "What's the matter with the church?" The real answer is, WE HAVE NOT USED THE POWER THE DISCIPLES FOUND IN THE UPPER ROOM.

## Mohammedan Celebration

Abraham's two sons, Ishmael and Isaac, became famous. Isaac became the ancestor of the Israelites. He was the younger of the two sons — the son of Sarah, Abraham's wife. Ishmael, a son of Hagar, the Egyptian bond-woman, became the ancestor of the Arabians. When fourteen years of age, Ishmael with his mother was driven into the wilderness to become the first Sheik of Arabia.

Ishmael married an Egyptian woman and begot twelve sons who became ancestors of the Nomad tribes around Palestine and the desert regions, from whom the Arabians descended.

As Isaac is to the Jews, so Ishmael is to the Mohammedans. Mohammed professed to trace his ancestry back to Ishmael. Though hatred has always existed between the sons of Isaac and the sons of Ishmael, many of their traditions are similar. Both Jew and Mohammedan make much of Abraham's miraculously finding a ram to be offered in sacrifice instead of Isaac.

Sacred to the heart of every Mohammedan is their "Festival of the Sacrifice" — (Id-al-adha). They slay animals and give donations to the poor at that season of the year. The "Festival" was observed last month.

With astonishment it was learned that in New York City alone 18,000 Moslems observed the "Festival." New York's Mohammedans are made up of Polish Tartars, Albanians, Turks, Hindus, Arabs, Malays, and Filipinos. Here is another evidence that America is "the world's melting-pot." America had better Christianize these groups or some day they will paganize America.

# THE REIGN OF THE REDS

By Rev. William C. Newburn  
Christian Alliance Missionary

## AN EXCHANGE OF LETTERS

Posch, Kwangsi, China,  
February 26, 1930.

"Dear Brother and Sister Winrod:

"Herewith a copy of an article which perhaps you may find room for publication, as it illustrates the evils of Bolshevism. Perhaps you will remember me as the preacher from Portland who bored you by bringing several reporters to interview you while you were at Old Orchard, Maine, in 1928. Later we drove you and Mrs. Winrod to Biddeford, where Mrs. Winrod did some shopping; then followed a stroll on the board-walk. Now I hope you will identify us, as we treasure the memory of your friendship. We returned to South China in November of that year after a furlough of three years in the States. . . .

"Yours in His Love,

William C. Newburn."

Wichita, Kansas,  
April 12, 1930.

"I have just looked you up on the map. Indeed, it is a long ways from where we met in Maine to where you are in the Lord's service today. We have sent up many prayers in your behalf. It certainly seemed good to receive your gracious letter of February 26, together with your manuscript for THE DEFENDER. . . . Mrs. Winrod joins in sending kindest personal regards to you and your family.

Faithfully yours,

"Gerald B. Winrod."

On the evening of November 7th, 1929, just two weeks after we arrived in Posch, Kwangsi, China, the local government issued a proclamation declaring themselves in "league with Russia." Knowing the terror of Bolshevism and its hatred for the Church you can imagine with what consternation we received the news. Surely the Lord had not brought us all the way from Wuchow, a distance of 600 miles, for naught.

Already we had been prepared for something unusual. Less than a week after we arrived the whole city was under martial law while Major Chang confiscated a brother officer's guns, taking the officer prisoner. Day by day went by and still the captured officer was not led out and executed, as is the custom in China. What was he being kept for? We were to find out later.

December 11th, the day set apart to commemorate the Bolsheviks slain at Canton, dawned fair and bright. With the day came a feeling of suspense, the mayor, the chief of police, the commissioner of customs and a certain captain of infantry were taken prisoners and their soldiers disarmed. At noon amid the blare of bugles the soldiers assembled on the parade ground, each one wearing a red necktie. Soon Major Chang, with his large bodyguard arrived and was greeted with rifles raised in the air and by yells of "long live Bolshevism." It was a great day for him, for he was to be proclaimed a Mayor-General.

We soon found that they had torn down our sign "The Christian and Missionary Alliance" from our buildings and instead the words "Drive imperialism out of China," had been written on the usual red paper and pasted in its place. (The Bolsheviks use the word "imperialism" to indicate most everything with which they disagree, such as the Gospel, the American and British government, etc.). Kind friends immediately came and advised us to stay off the street as the Church and foreigners had already been made the subject of much propaganda. Then fear assailed us as a flood, fear for the children, for our lives and for the property of the Mission, but Praise the Lord! "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a banner against him." How precious the Word of the Lord became to us; "thus saith

the Lord" we folded close to our hearts and then the Lord refreshed us with song. Oh, what a comfort! It seemed as though we never knew before the real meaning and comfort of such hymns as "Jesus Lover of My Soul."

On the same day the Bolshevik government was established they circulated far and wide their doctrine. The spirit of their propaganda is seen in the following quotations, "Farmers, laborers and soldiers, arise and destroy imperialism, take hatchet and hoe and kill your enemies." Land was then declared to be the property of the government and the poor no longer had to pay rent or debts. The High School became the center for their teaching, but many of the students fled, the student body being reduced from nearly five hundred to one hundred. Surely this terrible doctrine has its roots in Hell.

The day after "the wearing of the Red" we learned why the officer who had been taken prisoner weeks before had not been executed. He was preserved to be the first offering to the God of Bolshevism. A certain Shanghai editor has well said, "While Bolshevism denies all religion it fails to see it makes a God of its own doctrine." The first note of the execution bugle hardly sounded before all other sounds peculiar to a busy Chinese city seemed to stop. Nearly everyone came to take a last farewell look at Major Long, some from conspicuous places on the street and others, like myself, from behind windows. First appeared a rabble, of what seemed to me, blood-thirsty ne'er-do-wells, then came a troop of Reds with the Major in the center marching as though at the head of his own column of troops: with body erect and face exhibiting great courage — — so he went to his death.

With the killing of Major Long a spirit of despair settled over the city; "who would be the next?" seemed to be in the minds of all. Then even the hard hearted were moved when they saw the homes of many entered and their winters' supply of rice carried through the streets. Hundreds of cows, pigs and chickens were confiscated and eaten by the army. What a reign of terror! An efficient corps of workers began a systematic search among the possessions of all the well-to-do-citizens. You can well imagine the chaos that reigned in the countryside, in fact a "reign of terror" ensued along the Posch river for about 500 "li" (170 miles), the territory occupied by the Reds. Many rich wished they had been born poor and those who held, or had held, official positions wished that they were ignorant of "characters" (writing), for especially these two classes were objects of Red wrath. In one case where the husband had made good his escape the Reds wreaked their vengeance in another way. The house was declared the property of the government and everything inside confiscated. The entire family, numbering some twenty in all, were turned out, becoming in a day practically a family of beggars. Still others had their houses burned, while in other cases the Bolsheviks were satisfied in simply robbing. However, many succeeded in fleeing to the mountains, preferring to have robbers as companions. No words can describe our feelings as we faced this great question of Bolshevism, which doctrine has caused kings to leave their thrones and

great men to stand helpless before its onrush. It epitomizes the "sign of the times," the reign of the Lawless One,—thus began the "reign of the Reds."

It was pathetic to see many farmers accepting this doctrine. One day several hundred tramped into Posch empty handed and left with guns and ammunition. Whole villages took up arms, some for and some against Bolshevism and the loss of life has been terrific. The "Whites" used the same methods of the Reds, "murdering" and "burning," consequently all trade ceased. Setting out to help the farmers and laborers (so they say) the Reds have been instead a huge success at wrecking things economically. Most of the stable products in Posch doubled in price.

The Bolsheviks soon let us know what they thought of Christianity. Daily their papers printed something on the "evils" of Christianity and that as a religion it should be exterminated. Friends came advising us to leave Posch, but it is not easy to leave with two small children. Then again, where could we go, as all roads were closed? That night the message in the "Daily Light" (magazine) especially comforted our hearts and how we thanked God that the heavenly road was not closed.

The first threatening information was received while we were eating our supper the evening of December 18th. A friend told us that the Chinese preacher was waiting outside with some "bad news," but wished us first to finish our supper. I'm sorry to write that we immediately lost our appetites and said that we preferred to hear at once. When he entered, the expression on his face told us that the news was extremely serious. "The Catholic Mission has been looted clean," he said, and then sat down. He also told us that a member of the Soviet Council, who months before had been an inquirer into Christianity (of this the Reds were unaware), paid a secret visit and told him that he had better find a hiding place.

(Turn to page 15.)

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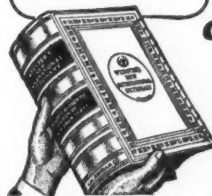
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## WHY THE COURIERS ENTERED EUROPE

By, Oswald J. Smith  
Director for Canada

Mr. Winrod has very kindly asked me to tell how and why the World-Wide Christian Couriers came to undertake Russian Missionary work in Europe and I am more than delighted to tell the story.

As a result of my first visit some six years ago God definitely laid the burden for Russian evangelization on my heart, and I have never been able to get away from it. In spite of the fact that I have been more than busy in other fields I have had the work of Russian Missions thrust upon me again and again at most unexpected times and in many different ways, so that I have never lost my interest.

From time to time the Couriers had endeavored to do something for Russia, but there seemed to be no satisfactory way of helping permanently and of building up a constructive work. Hence it was decided that I should make a second visit to Europe for the purpose of studying the situation, investigating the work on the field, and bringing back recommendations for a definite forward move.

### The Russian Border Mission

For some considerable time I was greatly perplexed not knowing what to do nor which way to turn, until suddenly God led me into a province of Latvia called Livland, and later into another province, Latgalia. In those two provinces on the border of Soviet Russia I found a section of the country with a population of a million souls, less than a thousand professing Christians, one small church and scarcely a dozen missionaries. Such darkness, superstition and need I had never seen. My heart immediately went out to these people as God gave me a vision of the possibilities of missionary work among them. Furthermore, several earnest Christian leaders came to me, some individually, others in groups, presenting appeals and petitions to the World-Wide Christian Couriers through me on behalf of this neglected part of benighted Latvia.

I prayed much, conferred often and finally came to the conclusion that something must be done. I saw that it would mean a new Missionary Society, a fresh beginning, and that a leader would be indispensable. God laid upon my heart Pastor J. Kurcit, who has the largest church in the Second Baptist Union of Latvia, a man of unusual consecration and devotion. He attended many of my meetings while I was in Riga.

I returned to America, made my recommendations to the Couriers and was authorized to go ahead. I immediately notified Pastor Kurcit of his appointment as Superintendent, which came to him as a complete surprise. He at once gathered together some thirty young men and women and organized a Bible School in his own church at Riga where they were trained for missionary work, the Couriers undertaking the entire financial obligation. After graduating they were sent into the provinces of Livland and Latgalia as missionaries and thus the Russian Border Mission was launched.

Some considerable time after the work had been started an urgent request was received from Pastor William Fetter, Founder and General Director of the Russian Missionary Society, on behalf of the headquarters Council, asking the World-Wide Christian Couriers to take over the remaining half dozen missionaries of the Russian Missionary Society working in Latgalia, owing

to a shortage of funds for their support. The Couriers acquiesced and accepted this added burden, believing that God would undertake for their additional need. Thus the six missionaries belonging to the Russian Missionary Society were numbered with the workers of the Russian Border Mission and have been supported by the Couriers ever since. These workers are, of course, at liberty to return to the older Society at any time and may do so when support is forthcoming. But the Russian Border Mission was launched with no nucleus whatever. It was a new work and is today an independent Faith Mission controlling its own affairs though supported by the Couriers, and accomplishing wonderful results on a very difficult field. Would to God that a dozen new missions might be raised up to evangelize these Christless multitudes on the Soviet Border. There would be room enough and to spare for all.

### The Russian Refugee Mission

The work among the Russian refugees of France was launched in a different way. The Russian Missionary Society had missionaries laboring on that field when I arrived, although the remuneration, owing to a shortage of funds, was insufficient. Much pressure was brought to bear both by Pastor Fetter and the missionaries themselves to have the Couriers undertake their support, but for some time we hesitated. The cost, I realized, would be greater than in Latvia. I returned home, promising to do what we could. I simply promised to recommend the work to the Couriers and leave the results with God. This I did and my recommendations were accepted, although there was no money in hand.

Shortly after, a cable was received from London stating that the work among the Russian refugees of France would have to be discontinued unless help could be obtained. I will never forget the day I took that cable and, kneeling down with three or four others, definitely spread it before the Lord asking for guidance. Nor will I ever forget the definite impression that came to me in that hour that the Couriers must go forward and undertake the obligation of the work in France. In order to take over the French work and save the situation, because of complications in the Russian Missionary Society which are more or less known today, it was necessary that the four missionaries resign and form themselves into an independent Faith Mission. This was done and immediately these four splendid workers who had already rendered such splendid service under the Russian Missionary Society were accepted by the Couriers and supported.

Since then their allowances have been greatly increased, a number of new workers have been added, other stations have been opened up and a great forward impetus has been given, so that the work in France, which grew out of a nucleus fostered by the Russian Missionary Society, has now become a most promising and fruitful of fields and God's blessing has been resting constantly upon it. Allowances have been paid in full both in France and Latvia from the beginning. Thus the Russian Refugee Mission came into existence.

Again, we say: Would to God there were a dozen other Missions in France, for there are a million refugees to reach, and no one

Society can ever hope to evangelize the entire field. For what has been done we thank God and pray that Satan may in no way be able to overthrow these two great movements for Russian evangelization. Little did we dream of the problems and difficulties that would have to be faced. Had we known at the beginning we certainly would have hesitated. The battle is not ours, but God's. Hence, we may boldly say, "The Lord is my Helper, and I will not fear what man can do unto me."

### The Spanish Gospel Mission

Now a word about the work in Spain. Rev. Percy J. Buffard, Founder and Director of the Spanish Gospel Mission, who has labored in that country for twenty-three years, wrote urging me to pay his field a visit. I did so and saw all the stations and missionaries. I was deeply impressed. Spain has twenty-three millions of people. There are about five thousand Protestants, one in every five thousand of the population. I found but forty-five foreign missionaries in the whole country, and I realized that Spain was the darkest land I had ever visited. My heart went out to the people. What could be done but accept the challenge? Help was needed and again the Couriers answered the Call.

A Dean, Rev. F. David Sholin, was sent to Spain. A Bible School was opened. Eight students were enrolled. And all this was financed by the Couriers. These students will soon be our evangelists and will be stationed in various parts of Spain to be supported by the Couriers. The opposition is great but it does not come from Protestant Christian workers. Our enemies in Spain are the priests of the Roman Catholic Church. However, God is wonderfully working, revivals are breaking out, results are all that could be desired and our hearts are overflowing with gratitude for what He is accomplishing. Thus the work in Spain came to the Couriers in still another way, but in each case we feel that God Himself has moved.

We can honestly and conscientiously say that we have no purpose, plan or objective in entering Europe save to answer the Call that has come to us, to undertake on behalf of the missionaries and to save the work that seemed threatened with disaster. We are dominated only with the desire of seeking to do something to win souls to Christ. Our one great passion is to get the Message out and that as quickly as possible.

We have no time for controversy, no disposition for argument. We do not want to fight. The battle is God's, not ours. Our sickles were not made to use on our brethren but to harvest the golden grain. All we ask is to be left alone and allowed to complete our task. We desire harm to none, nor would we want to injure God's servants. We would bear and endure much that the love of God may be manifested in our ministry. But we beseech the prayers of all those interested in the salvation of Europe's teeming millions ere our Christ returns.

As Pastor Fetter has so graphically stated in his "Positive Answer to Bolshevism": "The powers of Hell have not attacked Russia for nothing. There has never been such a concerted attack upon religion as witnessed of late in that country. But the Church of Christ cannot be defeated. Soviet Russia is closed to the Gospel from the outside, but there are many hundreds of thousands of educated Russians who have fled from the Bolshevik terror, and are scattered all over Europe. In France alone there are about a half million refugees comprising Army Officers, Lawyers, Doctors, Professors, Civil Engineers and others, who have previously held prominent positions in Russia, many of whom are now earning their daily bread as taxi-drivers, or doing

(Turn to page 16.)

## THE CHURCH AND ITS PARASITES

(Continued from page 1.)

a great Russian writer. The book was a wonderful treatise on the soul of Russia. Mr. Smith knows the Russian people, their customs and way of doing things. I tried my best to get interested in that book and find something in it. Finally I returned it. He asked me how I liked it and I said, "It's a lovely day, isn't it?" I lacked a sense of appreciation.

When one professes faith in the Deity of Christ and recognizes Him as his personal Savior, there comes a revelation of God in consciousness with an accompanying appreciation for divine and spiritual values. It is a marvelous thing to be so tuned in with God that we can discern spiritual things to the point of divine realization. There comes an illumination of mind, a lighting up of inner consciousness, which only the anointing and baptism of the Holy Spirit can communicate to the regenerate mortal. "Flesh and blood hath not revealed it unto thee." Persons thus moved upon by the Spirit are members of the church.

The church is a "going" concern. Its only excuse for existence is the evangelization of the world. It is dangerous for the church to become self-centered. **Melancholia is a mischievous thing.** The eyes of the church must be turned outward and not inward. I remember the very hour when God cured me of melancholia. He showed me an army of seventy people marching before my vision every minute, slipping into Christless graves, a sunless day forever, a starless, eternal night. Two out of every three people in the world at this hour could not be saved if they wanted to be. They do not know that such a book as the Bible was ever written or that Jesus Christ ever came to earth. The task of the church is to evangelize the world. This is its only excuse for existence. When the last tribe of earth hears the Gospel, the clouds will part and Jesus Christ will return. "This gospel of the kingdom shall be preached in all the world for a witness and then shall the end come."

The church may also be studied as an **organism**. It has all the qualities of an organism and its purpose on the earth is not to build up an organization. The Lord left us one thing—a message. That is all He gave us. He gave us no ecclesiastical program and no church machinery. These things are only customs. Our customs have become so interwoven with our Christianity that it is becoming difficult to tell where one leaves off and the other begins. If you go to church in India, leave your hat on. That's the custom. If you go to church in Japan, take your shoes off. That's the custom. If you go to church in America, leave your shoes on, but take your hat off. If you kiss in America, use your lips. If you kiss in Japan, rub noses. If you kiss in Africa, blow in one another's ears. It is the custom. The matter of building buildings is only a custom. I am still looking for a passage of scripture which tells us to build buildings in which to hold meetings. Everywhere we are told to go out where the people are. Nowhere are we told to pull the people in to us. When I meet a preacher who is afraid of the ecclesiastical machine, to which he has become a slave, I like to remind him that he can have a mighty good church on a street corner. A man who has the anointing of the Holy Ghost upon him for preaching will find a place to give his message. Remember, **God anoints men and not machines.** God never anoints a program, He anoints men. The preacher of the Gospel occupies a very exalted position in the New Testament arrangement.

In studying the church as an organism, we find that organisms eat. This is true of the amoeba, the flower, the animal, the

human. Likewise the church. It subsists upon the bread of life.

**Organisms breathe.** The tree and the plant breathe by osmosis. Jesus breathed upon His disciples and they received the Holy Ghost. The Holy Spirit is the breath of the church.

**Organisms are creative.** When normal, they breed their kind. The church breeds its kind by divine generation, through the processes of the new birth, according to the laws of spiritual biology. This is the scientific basis for evangelization.

**Organisms are susceptible to parasites.** The leech is a parasite. It sucks blood. The Spanish moss in the southland is a parasite on the trees that sucks the life from them and dries them up. There are external and internal parasites. The proverbial tape-worm is an internal parasite. If you have one, it will beat you to your dinner. As an organism, the church is suffering from a wicked parasite which is sucking the blood of Jesus Christ out of its veins. Every organism has blood. Blood differs in appearance in the various realms, but it accomplishes the same purpose, namely, that it is the carrier of the life. The blood of Jesus Christ is the circulating life principle of the church, and we are linked to Him in blood relationship. Modernism is a mischievous, heretical, blood-sucking parasite, which is sucking the blood of Christ out of the church and leaving it in an impotent, whited, ghastly condition.

Only a vigorous defense and promulgation of supernatural Christianity can cut the nerve of the parasite of modernism and destroy it from the organism of the church. Modernism is a subtle tapeworm which has become an internal parasite in the pulpits, in denominational literature, in theological seminaries, in Sunday-school material. The conflict is between naturalism and supernaturalism. The church is of supernatural origin and modernism is trying to cast its testimony into the moulds of a physical naturalism. **The Defenders Movement** is committed to the task of calling the church back to the great fundamentals of the faith. Its methods are spiritual and constructive and its testimony is uncompromising.

(This is a condensation of Mr. Winrod's address stenographically reported.)

## The Retrial Of Jesus By The Jewish Sanhedrin

By, Dr. Arthur I. Brown,  
Vancouver, B. C.

One of the most startling proposals of modern times is that Jews should constitute again their Sanhedrin, or Supreme Court, and revise the trial of Jesus Christ.

The last President of the Sanhedrin in Jerusalem was likely Gamaliel, the teacher of Saul of Tarsus. After the destruction of Jerusalem in A. D. 70, the Sanhedrin was

instituted anew at Jamnia, then at Sepphoris, and lastly at Tiberias.

As a remarkable proof, that we are in the "last times," and of the near coming of Christ, there is now a momentous movement, which has been under way for about ten years, looking to the reorganization of the Jewish Sanhedrin.

The culmination of this effort was seen in Denver, Colorado, on the evening of April 28, 1929, when, at the home of Solomon Shwayder, a prominent Jewish manufacturer of that city, proposals for the formation of a society to seek an authoritative, organized answer to the world, of the Jewish conception of Jesus, were presented to a group of leading Jewish laymen.

The plan as outlined in the famous call issued for this meeting to organize the Jewish Society mentioned above, is that this "Society will in due time select a representative who shall proceed to Jerusalem to confer with our brethren there, who will thereupon issue a call from Jerusalem to all Israel throughout the nations of the world for the Assembly of our Great Sanhedrin, at the Holy City of Jerusalem to review the jurisdiction, judgments and decrees of the Sanhedrin acting at Jerusalem during the Power and Domination of Rome, and especially to consider and review the life and trial of Jesus of Nazareth.

"And the Great Sanhedrin shall . . . after due and careful deliberation, render a true decision and righteous judgment therein . . . in the light of the Holy Scriptures and . . . recent tremendous events."

A fascinatingly interesting letter accompanied the invitation to this meeting from which a brief extract may be given here:

"Let Christian scholars of every denomination be invited to appear and present evidence and argument. Let us diligently and honestly search for the facts and earnestly seek to discover the evidence and thereupon boldly announce the truth. And if our ancestors were guilty of any crime in this matter, or violated any law or commandment of God, let the Great Sanhedrin fearlessly acknowledge our guilt and crave Divine pardon. Let a true and righteous judgment be rendered, regardless of the consequences."

Since this call, much has been done to further the project and now certain well-known scholars are actively at work preparing the evidence required as to the historical accuracy of the Gospel accounts of the life and crucifixion of Jesus of Nazareth.

Within the past month startling things have happened and shortly the Great Sanhedrin will be called, the American representatives already preparing to journey to Jerusalem.

Surely and certainly, the "fig-tree" is budding according to the prediction of Jesus,—"When ye see these things begin to come to pass, look up and lift up your heads for your Redemption draweth nigh."

Soon we shall hear the "shout, the voice of the archangel and the trump of God," and then the waiting Church shall be caught (Turn to page 14.)

## 'God is Dead, He Forgot Us Long Ago'

was the response to the first approach to the pygmies by a representative of the new UNEVANGELIZED AFRICA MISSION a year ago. A million and a half in other tribes near Lake Edward and Lake Kivu, Belgian Congo, East Africa, and many more in the vicinity of our new station in French Equatorial Africa have never heard the GOOD NEWS of John 3:16. Fourteen missionaries under experienced leaders are now at work in the two fields. As many more, including a physician, are waiting to go. Eighty native boys in our school professed faith in Jesus Christ the first year. Christmas Day, 1929, twenty-five more made a similar confession. Eight have gone out as evangelists to out-stations. **WILL YOU BECOME A PRAYER HELPER?** Write for a Prayer Card. You will receive no appeals for money. This is an incorporated interdenominational faith mission.

**Address UNEVANGELIZED AFRICA MISSION**  
536 South Hope Street, Los Angeles, Calif.

Rev. Chas. E. Fuller, President; H. W. Boyd, M. D., Secretary; Rev. Paul F. E. Hurlburt, Lubero, Belgian Congo, General Director; Rev. Chas. E. Hurlburt, Advisory Director; O. C. Colton, Deputy Director, home office.

## IVORY COAST CHURCHES

When William Wade Harris, the mysterious black man from Liberia, appeared suddenly and without announcement, in the Ivory Coast in 1914, he told his converts to build churches and get Bibles, because a white man would come later to teach them more about the great truths which he was unfolding. In keeping with his instructions, about 200 native churches were built in as many different towns and villages.

Bibles, printed in English, were secured in many instances. Harris darted across their vision like a flying meteor, but hundreds of his converts had seen his wonderful Book—the Book which to them stood for so much. Though they could not read it, they knew it contained the message which they needed more than anything else in the world. In not a few instances, the Bible was placed carefully in the front of the church buildings and when the native got into trouble of one kind or another, he would go and prostrate himself before the Book, instead of running to his idol or to the witch-doctor.

What sorrow came to them when they learned that Ivory Coast officials had ordered the destruction of all their Bibles because they were written in English! Being a French Colony, the Ivory Coast could not permit English Bibles to be used. The patient black converts eventually replaced the English Bibles by Bibles printed in French.

Harris was only permitted to preach a few months, after which he was ordered to return to Liberia. He was charged with no crime, but because the war was in progress, the government could not look with favor upon his great crowds. He could have returned to Liberia one of the richest men in the world had he accepted the gifts offered him by the people to whom he preached. But he went home as he had come, with only his Bible. He died, a very old man, a few months ago.

The memory of his ministry will be cherished as one of the finest, most successful, and most dramatic, pieces of missionary history ever written. The number of his converts is estimated at 100,000. This was, indeed, one of the most astounding manifestations of supernatural power ever witnessed in Africa. And, all in answer to the prayers of Sammy Morris, who came from the Kroo Tribe—the very tribe which later produced William Harris. "God works in mysterious ways his wonders to perform." (Read carefully the article, "The Story of Sammy Morris," in this Defender.)

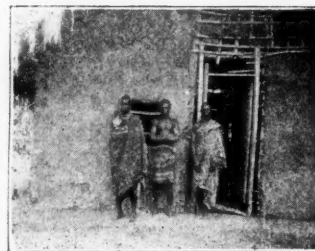
Pray that the Harris converts may not be betrayed by Modernist missionaries. Pray also for Rev. R. S. Roseberry, the Christian Alliance missionary, whose work in the Ivory Coast is being financed from gifts sent in by readers of this magazine. Ten years rolled by before the prophecy of Harris came true — that a white teacher would come. And, only during the last fourteen months has anything really constructive been done. What has been accomplished has been due largely to the loyal cooperation of the Defender Family.

We have bought an automobile for Mr. Roseberry's use in the Ivory Coast. Since January 1st, we have been able to send \$50.00 per month to purchase gasoline. We helped buy a motor-boat and we have financed two trips from his headquarters in French Guiana to the Ivory Coast and return. We gave \$1,000.00 to be used in es-

tablishing a Bible School to train Harris converts for effective work among their people. Of great importance and value, is the picture machine just sent for use in explaining the great stories of the Bible to the sluggish African mind. No doubt, Mr. Roseberry and his helpers will show these pictures in many of the very churches which natives built in response to the instructions of Harris.

Let the entire Defender Family be definite in prayer that Rev. Roseberry's every need may be met. Every cent received, designated for Ivory Coast use, is forwarded to Rev. Roseberry. There is no Board to be financed and nothing is kept out for any cause.

On this page there may be seen pictures of a few Harris churches. These are a few of many pictures taken in different parts of the Ivory Coast by Rev. Roseberry, as he traveled from town to town.



Native Church at Divo, Ivory Coast



Mr. Roseberry preached in this Church to an enormous crowd on the Blood Atonement.

## IVORY COAST CHURCHES



Church at Yakobone, seating capacity 700.



This church seats 1,000 people and is always filled for worship.



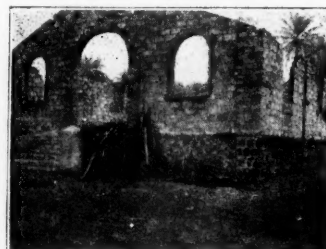
Church and native leaders in center of a large forest.



This thriving church is near Pakobo, a center of vicious cannibalism.



Part of congregation and building near Dabou.



An uncompleted building which was started in 1918.

## THE WORLD'S DESPERATE CRY FOR A SUPERMAN

AN UNVEILING OF SATANIC FORCES BEHIND THE SCREEN

By, Rev. A. Sims, Toronto, Ontario, Canada



Rev. A. Sims

It needs only a glance at the world situation as it exists today to convince anyone of its amazing condition. Look at the deep-seated, ever-increasing dissatisfaction and unrest which everywhere prevail. Look at the appalling picture of "nation rising against nation," and in the very face of multiplied peace resolutions and peace pacts, arming to the teeth for another gigantic conflict. Europe today is an armed camp, under military laws and dictators, having more men under arms today, better equipped and possessing greater quantities of war munitions, and more disastrous engines of destruction and devastation, than ever before. On the other hand, millions of her people are tyrannically ruled, overworked, and undernourished; millions living in direst poverty. Herein lies her greatest danger, because these conditions are the forerunners of anarchy and war. By contrast, there never has been such a display of and seeking for luxury, and such a piling up of wealth on the part of a few.

Behold the race hatred, that awful spawn of hell constantly assuming larger and more alarming proportions:

A London press dispatch, written by a famous English author, states: "The ominous event in China, Morocco and India, apparently are the preliminary stages of an unparalleled war to death between the white and colored races with the Pacific as the central battleground. The white man's prestige will disappear when the savage, barbaric millions from Africa and Asia can defy the white man. The colored races hate the white man with a hate whereof we have no conception. Moscow's one great reiterated hope is that the innumerable millions of colored races will rise and massacre the white man. They have used feverish propaganda to accomplish this. They count cunningly on Japan. Japan could fight a war against America or Great Britain, or both, with a reasonable prospect of at least temporary success. If they should, the whole world's colored races would seethe in fanatical excitement."

Witness the ranks of the unemployed which in every country are constantly swelling, driving men on to desperation and anarchy. As showing the world-wide extent of this menace the *London Times*, February 27, 1930, quotes a statement made by Mr. J. H. Thomas, member of the British Government, wherein he gives approximate figures of the unemployed as follows:

"Italy 1,000,000; Great Britain 1,500,000; Germany 3,000,000; and the United States 4,000,000 to 5,000,000," a total of approximately ten millions, making a seething mass of discontent. But the chill shadow of this unemployment is foretold as one of the baffling perplexities of the end time. "For before these days (the days of Israel's coming restoration) there was no hire for man, nor any hire for beast."

Look at Bolshevism, that monster of iniquity with its avowed purpose of promoting nothing short of world-wide revolution as it rapidly spreads from pole to pole.

See Modernism with Atheism as its taproot, sweeping onward with terrific speed, and murdering the faith of multiplied thousands.

These, with other evil portents such as the Arab-Jewish riots in Palestine and the uprising in India, give us a little idea of the world's awful condition.

Statesmen and men of the world are everywhere asking what does all this terrible commotion mean? They stand puzzled and bewildered. They know not what to make of it, or what is its cause, or what to do. **No human remedy is in sight.** In fact, there is not a government on earth which is able to cope with the situation as it exists today. They all stand absolutely helpless before the rising storm. H. G. Wells, a noted writer says: "Destruction is not threatening civilization; it is happening to civilization before our eyes. The ship of civilization is not going to sink in five years' time, nor in fifty years. It is sinking NOW."

But God's word throws light on this terribly dark situation. It tells us of an evil day when men's hearts will be "failing them for fear, and for looking after these things which are coming on the earth." Luke 21:26. It warns us of the advent of a **mighty personage** on earth in the last days, a man who will be energized and filled with Satanic power—a superman. His name is Antichrist. In describing his character the Apostle Paul says: "For that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who oppresseth and exalteth himself above all that is called God, or that is worshipped; so that he as God . . . whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish." II Thess. 2:3, 4.

This coming world-ruler will next to Satan, be the greatest deceiver and impostor that ever lived. He will exercise universal and despotic sway over the whole world, and will be the outcome of a wide-spread departure from God and all things divine.

Back of all this dark picture of Atheism, Bolshevism, Modernism and all forms of lawlessness are "the rulers of the darkness of this world" pulling the ropes. Under the leadership of Satan they are the cause of all this universal trouble. They are the active agents who are secretly but surely driving men and nations on into deeper and still deeper depths of hellish strife. In every country of the world, among all classes of people, in church and state alike, by night and by day, they are working with feverish haste to accomplish their diabolical purpose. What is that purpose? Awful as it may seem, it is nothing less than to fill the world so full of uncontrollable antagonism and unspeakable horrors that men will actually wish a superman would appear on the scene and straighten things out. Or, in other words, their aim is to bring around such a dreadful condition of things as to make Antichrist a desperate and awful necessity. That explains all these unmanageable forces now sweeping over the earth; they are part and parcel of a great diabolical scheme to get the world ready to receive "the man of sin."

Some years ago, the late Lord Roseberry,

a noted British statesman, a man well acquainted with world affairs, referring to the terrible tangle in international relations which existed even then, but are tremendously more acute today, said that a strong man, meaning a superman, was needed to handle the situation. The unbelieving world indeed is crying out for a superman, one who can give a beneficent and stable government under which the world can live in peace and happiness. Many of the world's renowned thinkers, such as Conan Doyle, Count Keyserling, and others have repeatedly declared that the world today demands and is anxiously looking for and expecting a superman, and they thus agree with what Lord Salisbury said many years ago when he declared, "The world will never be governed rightly until governed by one man." Their utterances harmonize with Scripture, but they do not appreciate that the superman they demand and expect is named the Antichrist, and that his rule will be but for a season, and the end, black chaos and despair. Doomed indeed they are to disappointment until the day of the arrival of the Prince of Peace, the Man of Sorrows, our Lord Jesus Christ, who alone can bring in the reign of righteousness.

All this is fearful to contemplate, but it is true. The people who scorned, rejected and crucified the Son of God will be the very ones who will receive Antichrist with open arms and enter into a seven years' covenant with him. Our Lord foretells this where in speaking to the Jewish people on one occasion, uttered those memorable words:

"If another shall come in his own name, him ye will receive." John 5:45.

O the depth of Satanic cunning in all this fearful business. What a harvest of woe Satan is preparing for this Christ-rejecting age! Yet, alas, how few there are whose eyes are anointed to see behind the screen and behold the master hand at work. How absolutely necessary to be ready!

THE RED ARMY of Russia today is the largest on earth, with 725,000 troops. Armies of other nations rank: second, French 643,675; third, British 394,519; fourth, Italian 353,120; fifth, Rumanian 325,000; sixth, Spanish 243,511; seventh, Polish 229,900; eighth, Japanese 210,000; ninth, Czechoslovakian 158,103; tenth Yugoslavian 141,568; eleventh, the United States 136,217.

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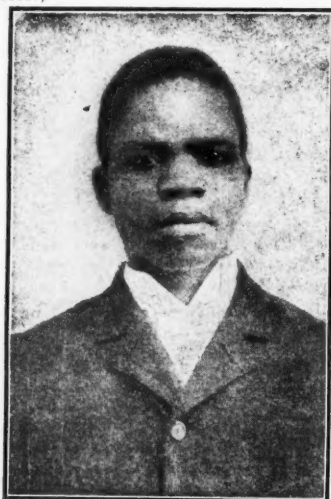
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THE COURIER OFFICE  
22 Kendal Ave., Toronto, Canada

## THE STORY OF SAMMY MORRIS

By, the late, Stephen Merritt

(Note: Fascinating in the extreme is the story of the conversion and prayer-life of Sammy Morris, a raw, savage cannibal lad of the Kroo Tribe of Liberia. Equally remarkable is the fact that until the hour of his death in Fort Wayne, Indiana, (where he attended Bible School) he prayed that a shaft of Gospel light might be thrust into the dark land from which he came. Perhaps even more interesting is the story of the preaching of William Harris in the Ivory Coast in 1914, which resulted in 100,000 conversions and the erection of 200 native churches in a few months. Harris came from Liberia and was a member of the Kroo Tribe, the very group from which Sammy came. Certainly the astounding results of the Harris Mass Movement were in answer to the prayers of Sammy Morris. Elsewhere in this *Defender* there may be seen pictures and a statement regarding the present work of Rev. R. S. Roseberry in the Ivory Coast. Mr. Merritt was a prominent Methodist layman in New York. By profession, he was an undertaker. He conducted the funeral of General Grant.—Editor.)



Sammy Morris

Samuel Morris was a Kru boy. He was an African, a pure negro. When I first knew him he was probably twenty years old. He was a resident of Liberia, where he was employed among the English-speaking people as a house painter, and where he first found the Lord. A missionary girl came from the Far West to go under Bishop Taylor, and as I was secretary for the Bishop, I received her. I had become intimately acquainted with the Holy Ghost, and of course was full of him.

I talked from the abundance of my heart to her of him. I told her if she would receive Him she would be a success in Africa, and would not be sick nor lonesome nor wearied. He would be her strength, wisdom and comfort, and her life would be a continual psalm of praise in that dark continent. She harkened, desired, consented, asked, and He came—an abiding presence. She departed filled with the Spirit. Her companion missionaries thought she would be a failure, as she kept herself aloof and would sit alone, and talk and cry and laugh; they thought she had left her

lover behind, and therefore her actions. She had her lover with her, hence her peculiarities. She reached her station, sat down to her work—contented, blessed and happy.

This Kru boy, Samuel Morris, heard of her arrival, and walked miles to see her and talk about Jesus. He became enthused, and he desired and was determined to know the Comforter Divine. Journey after journey was made; hour after hour was spent in conversation on the darling theme; when, she, wearied with a constant repetition, said: "If you want to know any more, you must go to Stephen Merritt of New York; he told me all I know of the Holy Ghost." "I am going—where is he?" She laughingly answered, "In New York." She missed him; he had started. Weary miles he had traversed before he reached the place where he hoped to embark. As he arrived on the shore a sailing vessel dropped her anchor in the offing and a small boat put ashore. Samuel stepped up and asked the captain to take him to New York. He was refused with curses and a kick, but he answered, "Oh yes, you will." He slept on the sand that night, and was again refused. The next morning, nothing daunted, he made the request again the third time, and was asked by the captain, "What can you do?" and he answered, "Anything." Thinking he was an able-bodied seaman, and as two men had deserted and he was short-handed, he asked, "What do you want?" meaning pay. Samuel said, "I want to see Stephen Merritt." He said to the men in the boat, "Take this boy aboard."

He reached the ship, but knew nothing of a vessel or of the sea. The anchor was raised and he was off. His ignorance brought more trouble; cuffs, curses and kicks were his in abundance; but his peace was a river, his confidence unbounded, and his assurance sweet. He went into the cabin to clean up, and the captain was convicted and converted; the fire ran through the ship, and half or more of the crew were saved. The ship became a Bethel, the songs and shouts of praise resounded, and nothing was too good for the uncouth and ungainly Kru boy.

They landed at the foot of Pike street, East River, New York, and, after the farewells were said, Samuel, with a bag of clothing furnished by the crew (for he went aboard with only a jumper and overalls, with no shoes), stepped on the dock, and stepping up to the first man he met, said, "Where's Stephen Merritt?" It was three or four miles from my place, in a part of the city where I would be utterly unknown, but the Holy Spirit arranged that. One of the "Travelers' Club" was the man accosted, and he said, "I know him, he lives away over on the Eight avenue—on the other side of the town. I'll take you to him for a dollar." "All right," said Samuel, though he had not one cent. They reached the store just as I was leaving for prayermeeting, and the tramp said, "There he is." Samuel stepped up and said, "Stephen Merritt?" "Yes." "I am Samuel Morris; I've just come from Africa to talk with you about the Holy Ghost." "Have you any letters of introduction?" "No, had no time to wait." "Well, all right; I am going to Jane street prayermeeting. Will you go into the mission next door? On my return I will see about your entertainment." "All right."

(Turn to page 11.)

## BOOKS BY OSWALD J. SMITH

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A flaming record of Mr. Smith's first visit to the Russian Mission Fields of Europe, 1924, with a graphic description of the perils and hardships encountered, and the soul-stirring story of the great awakening in Poland. Contains 38 striking illustrations. Price 25c

THE DEFENDER PUBLISHERS  
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# THE WORLD CALENDAR

By, Gerald B. Winrod

Everything is being standardized. This is "the standardized age." Education is being standardized; the evolutionists and the materialistic scientists are setting the pace. Religion is being standardized by the modernists. Industrialism is being standardized by the money-magnates. The world looks upon this as a master stroke of progress. "Cooperation and Standardization" is the steam-roller that is reducing individual genius to powder. Standardization tends to destroy the "self-expression" which modern education advocates.

Before our eyes we see a world change taking place which is dominating public sentiment and standardizing the thinking of the civilized world. The inevitable tendency is to mould the thinking, feeling and action of the race into a single, gigantic channel. With the present development it is not even difficult to visualize finally, "a king of the world" like Nimrod (not Winrod) of old.

The nations are huddled close together now. It used to be a long ways around the world. Europe was once a long ways from America. Things are different today. The radio, steamship lines, rapid methods for communication and the conquest of the air has made neighbors of the world. Once Russia was so far away it did not matter what she did. Today it matters because Russia is within shouting distance by cable and otherwise.

The world has shrunk. A friend of mine went around the world last year. Yet he was so near home all the time that I knew where he was every week by cable. I even talked with him by telephone from Chicago while he was 1,800 miles from the New York harbor on the Atlantic ocean.

This is as Daniel predicted it would be in the "time of the end." He said that the race would run "to and fro" and that "Knowledge shall be increased." He also predicted the coming of a World King (Antichrist) in Daniel 11:36. "And the King shall do according to his will; and he shall exalt and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done."

This is a day of chains: — chains of banks, radios, newspapers, stores, churches, nations. Some day, all the chains will converge at Old 666 — Antichrist. Then, every living mortal will be called upon to take "the mark of the beast" or he will not be allowed to "buy and sell."

Another step in standardizing thought and conduct is the determined effort to introduce a "World Calendar." The civilized world is on the verge of throwing the present calendar overboard. Thus, if it goes through, every nation will face the world in exactly the same way every day, observing the same holidays, measuring time by the same universal yardstick. "A World Calendar" — that sounds big, and in the eyes of the world it will be a great accomplishment.

The National Committee on Calendar Simplification tells in its report of "definite and gratifying progress made during 1929 in the movement to improve the calendar." Much is said about the Sears, Roebuck and Company, mail order firm, having adopted the "thirteen period" year. All of the company's 40,000 employees are now being paid

on the basis of the new calendar. About 100 other organizations in the United States have started operating on the new plan. The matter is up before fifteen other nations at present and the League of Nations is to consider it in 1931.

A Minnesota newspaper praises the idea and says, "A mathematically balanced calendar would eliminate a good deal of head-scratching and murmuring, 'thirty days hath September'—." The *New York Journal of Commerce* applauds what it is pleased to call *Calendar Standardization*. The American Association for the Advancement of Science, an organization of some 18,000 scientists, has gone on record as favoring the plan in the following resolution: "A revision of the calendar such that the year will consist of thirteen months of twenty-eight days each, and an extra day of non-week-day name, with an additional midyear leap day in leap years." It thinks the plan should be "internationally adopted."

If carried through the Calendar would consist of thirteen months to the year, each having twenty-eight days, each day of the week falling on the same dates. A new month would be inserted, called possibly the month of "Sol." This new period would probably be inserted between June and Ju-

## ALL THE MONTHS ARE ALIKE

Each of the 13 periods of the proposed new calendar has four 7-day weeks like this:

1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28

ly. The 365th day of the year would provide for an extra day, called (perhaps) "leapday." An extra day would have to be inserted each leapyear.

The *New York Journal of Commerce* also says: "Everybody, however, stands to profit by a standardized calendar that will eliminate the year-to-year variability of our present system and enable us to fix our holidays with more precision. These advantages, however, can not be secured by individual initiative. They require international agreement along the lines suggested by the League inquiry."

## THE STORY OF SAMMY MORRIS

(Continued from page 10.)

"Say, young fellow," said the tramp, "where is my dollar?" "Oh, Stephen Merritt pays all my bills now," said Samuel. "Oh, certainly," said I, as I passed the dollar over.

I went to the prayermeeting — he to the mission. I forgot him until just as I put the key in the door about 10:30, when Samuel Morris flashed upon my remembrance. I hastened over, found him on the platform with seventeen men on their faces around him; he had just pointed them to Jesus, and they were rejoicing in His pardoning favor. I had never seen just such a sight. The Holy Ghost in this figure of ebony, with all its surroundings was indeed a picture.

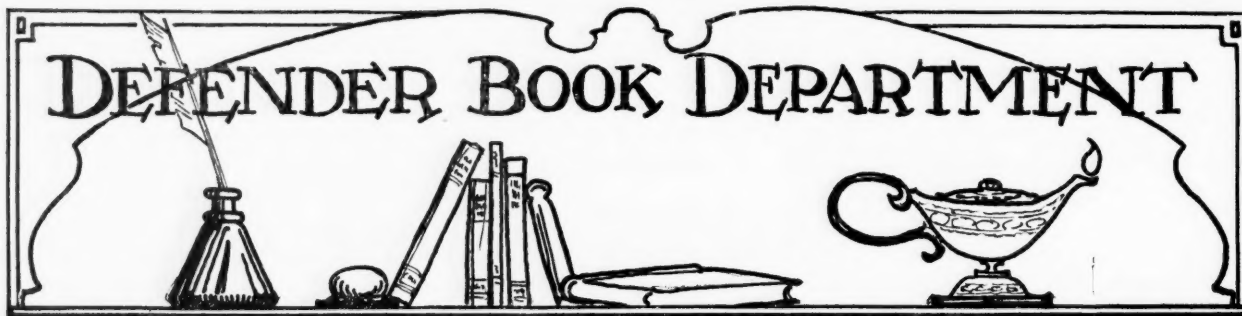
Think — an uncultured, uncouth, uncultivated, but endowed, imbued and infilled African, under the power of the Holy Spirit, the first night in America, winning souls for Immanuel — nearly a score. No trouble now to take care of him. He was one of God's anointed ones. This was Friday. Saturday he stayed around. Sunday I said, "Samuel, I would like you to accompany me to Sunday school. I am the Superintendent, and may ask you to speak."

He answered, "I never was in Sunday school, but all right." I smilingly introduced him as one Samuel Morris, who had come from Africa to talk to their Superintendent about the Holy Spirit. I know not what he said. The school laughed, and as he commenced my attention was called, and I turned aside for a few moments; when I looked, and lo, the altar was full of young people, weeping and sobbing. I never could find out what he said, but the presence and manifested power of the Holy Spirit were so sensible that the entire place was filled with His glory.

The young people formed a "Samuel Morris Missionary Society," and secured money, clothes and everything requisite to send him off to the Bishop William Taylor University at Fort Wayne, Indiana. The days that passed while waiting to go were wonderful days. I took him in a coach, with a prancing team of horses, as I was going to Harlem to officiate at a funeral. I said, "Samuel, I would like to show you something of our city and Central Park." He had never been behind horses nor in a coach, and the effect seemed laughable to me. I said, "Samuel, this is the Grand Opera House," and began to explain, when he said, "Stephen Merritt, do you ever pray in a coach?" I answered, "Oh, yes; I very frequently have very blessed times while riding about." He placed his great black hand on mine, and turning me around on my knees, said, "We will pray," and for the first time I knelt in a coach to pray. He told the Holy Spirit he had come from Africa to talk to me about Him, and I talked about everything else, and wanted to show him the church and the city and the people, when he was so desirous of hearing and knowing about Him, and he asked Him if He would not take out of my heart things, and so fill me with Himself that I would always speak, or write, or preach, or talk only of Him. There were three of us in that coach that day. Never have I known such a day—we were filled with the Holy Ghost; and He made him the channel by which I became instructed and then ended as never before.

Bishops have placed their hands on my head, once and again, and joined with the elders of the church in ordaining services, but no power came in comparison. James Caughey placed his holy hands on my head and on the head of dear Thomas Harrison as he prayed that the mantle of Elijah might fall upon the Elishas — and the fire fell and the power came, but the abiding of the Comforter was received in the coach with Samuel Morris — for since then I have not written a line or spoken a word, or preached a sermon, only for or in the Holy Ghost.

Samuel Morris was an instrument in the hands of the Holy Spirit for the greater and grander development of Stephen Merritt in the wonderful things of God. He went to Fort Wayne. He turned the University upside down. He lived and died in the Holy Ghost, after accomplishing his work; and as a Holy Ghost man or woman never dies, so the life of Samuel Morris walks the earth today, and will live as long as I remain, and will never die. At his funeral three young men, who had received the Holy Ghost through his instruction, dedicated themselves to the work of God in Africa, to take the place of Samuel Morris.



Books reviewed in this Department may be ordered from the Defender Publishers, Wichita, Kansas.

**"MY LIFE,"** Author, Leon Trotsky; Published by Charles Scribner's Sons, \$5.00.

Emil Ludwig says: "A great writer has here set forth his fantastic life in such a way as to make me wonder why people read novels, or even write them."

In these 600 pages will be found the story of the rise, decline and fall of the man who was once Russia's second most powerful figure, standing as he did next to Lenin. His revolutionary activities began when he was 18. At the age of 19 he was thrown into a Russian prison and two years later, he was banished to Siberia. There he met and married Alexandra Lvovna because "the work" that they "were doing bound" them "closely together." His name was then Leo Davidovich Bronstein. By birth he was a Russian Jew. Many can yet remember how he stood, as a young man, on the street corners of the Jewish Ghetto, in the east side of New York, and preached Socialism in the Yiddish tongue.

In escaping from Siberia, he faked the name "Trotsky" on his passport and the name remained with him. In London he found that his views were very much like those of Vladimir Ilyich Ulyanov (Lenin). These two became bosom friends though they frequently disagreed on minor matters. They worked side by side during the revolution.

Speaking of Lenin, Trotsky says: "He was my master. This does not mean that I repeated his words and gestures a bit late, but that I learned from him to arrive independently at the same conclusion."

It was Lenin who so detested religion in his disesteemed thinking that he caused the following slogan to be frequently displayed on Russian Churches: **"RELIGION IS OPIUM FOR THE PEOPLE."** It was Lenin's widow who published these words recently: "The need is imperative that the State resume systematic anti-religious work among children. We must make our school boys and girls not merely non-religious, but actively and passionately anti-religious."

Trotsky is now 50 years old. He lives on a Turkish island called Prinkipo. He speaks of living now on "a planet without a visa." Evidently he has little hope of returning to power. He seems to have reached the place in life where he is looking backward instead of ahead. He says, "And if I had to live it over again, I would unhesitatingly take the same path."

Concerning Stalin, the present dominating figure in Russia, he says that Lenin never liked nor trusted him, but of Trotsky, Lenin is quoted as saying: "There has been no better Bolshevik." On page 506 Trotsky sums up his attitude toward Stalin in these words: "Stalin is gifted with practicality, a strong will, and persistence in carrying out his aims. His political horizon is restricted, his theoretical equipment primitive. . . His mind is stubbornly empirical, and devoid of creative imagination. . . And the fact that today he is playing first is not so much a summing-up of the man as it is of this transitional period of political backsliding in the country."

Looking back over his earlier experiences, he writes with galloping pen about his first exile in Europe where he was married a second time after a friendly separation from his first wife.

It was during the uprising against the Czar and the State Church in 1905 that Trotsky and many other revolutionary leaders returned to Russia. When the revolt collapsed, he was arrested and sentenced to Siberia again.

He tells of his daring escape from officers before he reached his place in exile. By reindeer sleigh he made his way to the railroad. He writes: "We drove on. It was a magnificent ride through a desert of virgin snow all covered with fir trees and marked with the footprints of animals. The deer kept up a lively trot, their tongues out at the side, breathing heavily with a 'chu-chu-chu-chu.' The track was narrow, the beasts herded close together, and it was a wonder they did not get into each other's way. Amazing creatures, knowing neither hunger nor fatigue."

Having fled once more to Europe, he was joined by his wife. In Vienna he started publishing a radical newspaper called *Pravda*. Thus he began to stir up the fires of revolt against the wealthy classes and against religion of every kind. Because the Greek Church of Russia possessed only cold formalism with none of the stuff of which only martyrs are made, it

failed utterly to withstand the assaults of the powerful propaganda which was beginning to pour in like a roaring torrent. Trotsky continued doing his bit in pushing the revolt from the outside of Russia. One foreign office after another came to recognize him as a dangerous alien, until every European country he visited in Europe ejected him. Finally he was deported from Spain to the United States in January, 1917.

He found it difficult to get back to Europe when the Russian Revolution broke out. He was held for a month in a prison camp in Canada. It was a great day when he arrived in Petrograd as a hero. He was given the office of People's Commissary for Foreign Affairs. When Kerensky fell, he became Lenin's right-hand man. Trotsky disposes of Kerensky in these words: "Lenin called Kerensky a 'petty braggart.' Even now there is little one can add to that. Kerensky was and still is an adventitious figure."

The "first moment of power" was a dramatic moment. Concerning it, Trotsky says: "The power is taken over, at least in Petrograd. Lenin has not yet had time to change his collar, but his eyes are very wide awake, even though his face looks so tired. He looks softly at me, with that sort of awkward shyness that with him indicated intimacy. 'You know,' he says unhesitatingly, 'from persecution and a life underground, to come so suddenly into power.' He pauses for the right word. 'Es schwindelt,' he concludes, changing suddenly to German, and circling his hand around his head."

Trotsky weeps about the shattered ideals of Lenin. He sneers at the present Stalin government. The body of Lenin is preserved as sacred and Trotsky believes the root ideals of the Revolution are embalmed with the body. We read: "Against my protests, a mausoleum was built on the Red Square, a monument unbecoming and offensive to the revolutionary consciousness. The official books about Lenin evolved into similar mausoleums. His ideas were cut up into quotations for hypocritical sermons. His embalmed corpse was used as a weapon against the living Lenin—and against Trotsky."

In 1928 Trotsky and a small group of followers were ordered into secret exile in Central Asia. From there, in 1929, he was deported to Turkey, where he lives on an island today.

Here is a life, around which clusters much of the Revolution and the phenomenal rise to power of a group of atheists who are today doing their utmost to destroy religion from off the face of the earth. Trotsky's language is as keen and piercing as the fierce expression in his eyes. If you would know the story of the Russian Revolution and at the same time learn the background of the present, God-defying wave of atheism which is emanating from that great ravaged nation, secure a copy of this really important book.

**"THE PREACHER'S SCRAP BOOK,"** Author, Jesse Eugene Dinger; Published by The Speakers Library, \$2.50.

The following quotation by E. P. Hood appears in the opening pages of this book: "Without a parable spake he not unto them." For teaching, one illustration is worth a thousand abstractions. Illustrations are windows of speech through which truth shines."

Here is a book of "Windows of Speech." Turn to any page and a nugget of inspirational and spiritual truth can be picked up. It is a collection of striking quotations and helpful thoughts from 500 authors. It represents twenty-five years of work on the part of the author.

Preachers are certain to find this book of unusual value. Spurgeon once said, "To every preacher of righteousness as well as to Noah there comes the direction, 'A window shalt thou make in the ark.' You may go round about with laborious definitions and explanations and yet leave your hearers in the dark, but a thoroughly suitable metaphor will wonderfully clear the sense."

"The Scrap Book" is artistically prepared. Every page is carefully worked out, with each illustration and gem of thought placed in a manner to attract the eye. A wide variety of type is used and the pages are eleven inches by eight and one-half inches. They are held together between beautifully designed covers bound by cords. The index is complete.

**"GRANDEUR AND MISERY OF VICTORY,"** Author, Georges Clemenceau; Published by Harcourt, Brace and Company, \$5.00.

Here will be found the last words of the great French fighter—the "tiger." He will not be heard from again. In his sickroom, until the very last, he kept writing. As if from his grave, he continues to roar forth his scorn, illwill and defiance. He made many personal enemies in life and while on the brink of eternity he is seen fighting them to the last.

His fulminations are directed heartlessly at Foch, Poincare, Lloyd George, General Pershing, and Germany. He hated Germany through life and he carried his hatred with him into death. He scoffs at Pershing, with his tight-lipped smile. Wilson with his "smile like a benevolent wolf" it attacked fiercely. The American people as a whole are looked upon as a race of selfish bigots.

As one ponders these pages, he is taken back into the war spirit. Much interesting material showing the background to many important decisions made by the war leaders, will be found in these pages. In addition to the sarcasm and bitterness contained herein, there is a wealth of valuable information to which statesmen the world around are certain to attach great importance.

Note: Since "Grandeur and Misery of Victory" was published it has been announced that the hitherto unpublished memoirs of Marshal Foch are being made ready for publication. The daily press says Foch's writings will answer many of Clemenceau's charges. The discussion is being called "a battle of the dead."

**"BEAMS OF LIGHT,"** Author, A. Sims; Published by the Author, \$1.25.

"An old Scotch shepherd was nearing his end. A very kind-hearted neighbor came to see him, and was anxious to know the state of his mind. 'Donald,' said he, 'hae ye a glimpse o' His face, noo?' 'Gang away, mon,' said Donald, 'I'll hae none o' your glimpses. I hae a fu' view o' His blessed face these forty years. Why should I be contented wi' a glimpse?' And Donald was right."

The above quotation from "Beams of Light" is given to illustrate Genesis 5:24, "And Enoch walked with God." This is a fair sample of the contents of this book. The author says that he has observed the need among Christian workers of a book of illustrations, characterized by deep spirituality, to illuminate Bible passages. About 200 texts are thus illustrated, comprising a volume of 250 pages, properly indexed.

Here is a fine, attractive and inspirational production, designed for daily and devotional reading.

### "Moody Bible Institute Monthly" Reviews Mr. Winrod's Book

The following review of Mr. Winrod's late book, "Science, Christ and the Bible" appeared in the *March Moody Monthly*:

"This book is made up of sermons and lectures delivered by the author in various parts of the country. While a wide variety of subjects is treated, the general content is well expressed in the title. The author not only has a thorough knowledge of science and Scripture, but also is able to point out the weakness of the evolutionary theory of the day. Some would not agree with his interpretation of the books of Job, but with the possible exception of this single chapter all fundamentalists will be strengthened in the faith by a perusal of this strong array of Christian evidences."

The book is published by the Fleming H. Revell Company. It contains the complete text of ten addresses on such subjects as, "Science and Religion," "The Jew in Prophecy," "The Geology of the Church," "The Biology of the Church," etc. Price \$1.25. The Defender Publishers, Wichita, Kansas.

## Faith And Honor In The Heart Of Africa

Rev. W. F. Roadhouse

Not a few racy stories are told of Mr. C. T. Studd, once England's greatest cricketer, later founder of the Heart of Africa Mission. Few can relate these quite like himself, and the following experience traveling through the interior of Africa is characteristic of him:

"Mr. B. and I became separated one day from the porters; taking a wrong track, we traveled for over three hours up and down exceedingly steep hills crammed with densely-peopled villages; our cycles were mostly encumbrances. We had neither food nor money, and no knowledge of the language. (It was in the early days of evangelization there.) 'Dead beat' and with a terribly clamorous vacuum inside, we found ourselves up against an exceedingly tough proposition. Meeting a man with a basketful of raw maize cobs and sweet potatoes, we commandeered a small supply, but then were faced with the problem of how to pay for them. Necessity is the mother of revelation, and it came with a flash. Why do breeches have so many buttons? To be cut off and used as money in Central Africa, of course! A few sent off our friend as pleased as Punch, though how his wife would stitch them on his tight-fitting 'waterproof' without causing him considerable pain is an enigma to which we have not yet found a satisfactory solution!

"At the next village we had a fire, a (native) cook, and much cheerful company. The cooking was commendably simple and unspiced by any rich sauces. Having neither sauce pan, gridiron, frying pan, nor even a paper bag, our chef pitched the food into the fire, and pulled it out done to a turn half an hour afterwards. Eating with commendable gusto, we soon found ourselves with revived strength, plus that comfortable after-dinner feeling that frequenters of the 'Ritz' are said to enjoy. A few more buttons settled the bill. Their teeth declared our friends-in-need to be cannibals, but as both of us were lank, lean and tough, they were not tempted above what they were able to bear, so neither they nor we succumbed; hence we parted 'Dei gratia' the best of friends and amid considerable applause."

Such are some of the experiences in pioneer missionary work in the heart of Africa. At the time of the above incident, they were only entering the country — streams were swollen, roads growing almost impassable, a tent burned and the second one ripped up by a storm, the dark, dangerous forest ahead where a trader had died recently from the shot of a poisoned arrow; surely these were enough to daunt the bravest soldier of the Cross. But they went on, nevertheless, and then fever came. As it mounted, the weakness increased, all medicines failed, and as Mr. Studd says, "the time for disappearing seemed to have arrived." Then a flash of memory was given, "Is any sick, let him call for the elders of the church, and let them anoint him with oil, and the prayer of faith shall save the sick." Thank God for the saving sense of humour; there was but one "Elder," and he was in his twenty-first year; no matter, "one day is as a thousand years." Mr. Studd says: "But where was the oil? Neither salad, nor olive, nor even linseed oil did we possess! What's the matter with the lamp oil? The 'Elder' brought in the lamp oil, dipped his finger, anointed my forehead, and then knelt down and prayed. HOW God did it I don't know, nor do I care; but this I

know that next morning whereas I was sick, nigh unto death, now I was healed."

About this time, as they were about to enter Congo, Mr. Studd cabled home, getting it through, Psalm 105:12-15. It reads: "When they were but a few men in number, yea, very few, and strangers in it; when they went from one nation to another and from one kingdom to another people, He suffered no man to do them wrong; yea, He reprov'd kings for their sakes; saying, 'Touch not Mine anointed and do My prophets no harm.'" This was literally fulfilled to them. How adaptable God's word is to the needs of every child and servant of His!

Editor's Note: Rev. Roadhouse is North American Secretary for The Heart of Africa Mission. His address is 187 Keele St., Toronto, Canada. He will answer questions, supply information and acknowledge gifts in connection with the great work being done in Africa under the leadership of C. T. Studd. G. B. W.)

## Federal Council Hit By Presbyterian Group

On April 18, the Mecklenburg Presbytery, embracing 94 churches, (North Carolina) adopted an overture to the General Assembly of the Presbyterian Church of the United States, urging the denomination to withdraw from the Federal Council of Churches, because, it was asserted, the Council "is now being investigated by Congress for its political activities on questions which Christ did not commission the church to settle."

The overture further declared that the Church Council "has been charged from reliable sources with being in sympathy with Communism and with Russian Soviet propaganda." It was also stated, "that the Federal Council of Churches radio program has been the means of widespread error" in connection with Christian teachings. The overture was scheduled to be presented to the General Assembly at Charlottesville, Virginia, May 22. As these words are written, the Assembly has not yet convened.

The above is based upon an Associated Press report.

That the Federal Council of Churches is overwhelmingly modernistic, no one will dispute.

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### THE RETRIAL OF JESUS BY THE JEWISH SANHEDRIN

(Continued from page 7.)

up to meet the Lord in the air, rescued from the awful apostasy which has now settled down like a poisonous and enveloping miasma over Christendom, and saved from the Great Tribulation which is shortly to break on the world.

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## MAKING HISTORY

"I do not choose to run for President in 1928." These words, uttered by Calvin Coolidge, while spending his summer in the Black Hills, electrified the nation, and turned the attention of the world toward South Dakota. The state was proud to occupy the spotlight under these circumstances. Gutzon Borglum, the world-famous Sculptor, maker of rock pictures on huge mountain-sides, journeyed to the Black Hills following a quarrel with Atlanta citizens over a piece of work that he was doing in Georgia. On Mount Rushmore, rugged eminence of the Black Hills, he proceeded to chisel other pictures.

South Dakota was honored again when the present citizen Coolidge agreed to write a 500-word history of the United States for Borglum, to carve on the mountain-side. Last month, the first two chapters of this history were made public, arranged in the style they are to appear. Conservative Coolidge got from the Declaration of Independence to the Constitutional Convention with the modest expenditure of only 75 words arranged thus:

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Rev. Oswald J. Smith.

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2. Hark! they are call - ing— I can hear them night and day, Moaning and  
3. Mil - lions are dy - ing— I can hear their bit - ter wail; How dare I  
4. No one to tell them Of a dy - ing Sav - iour's love; No one to

Sav - iour, And no Gos - pel Light. I have seen the vi - sign  
dy - ing— Let me haste a - way. Wea - ry, tired and hope - less,  
face them If to help I fail? Can I let them per - ish,  
point them To a life a - bove. Then fare - well, dear home - land,

And for self I can - not live; Life is less than worth - less  
Grop - ing still in dark - est night; To - my sad, lost Rus - sia  
Souls for whom the Sav - iour died, Live in ease and com - fort  
I must break each ten - der tie, And to Rus - sia has - ten,

*rit.* CHORUS. *a*  
Till my all I give.  
I must take the Light. Rus - sia, dark Rus - sia, I am go - ing  
While they are de - nied?  
There to live or die.

*a*  
now to thee; Rus - sia, lost Rus - sia, Tak - ing Christ with me.

Copyright, 1924, by the Russian Missionary Society.

## 70 MISSIONARIES 70

Seventy missionaries, including wives, are now supported in Europe by the World-Wide Christian Couriers, Paul Rader, President; Oswald J. Smith, Director for Canada. These workers are serving under the following independent faith missions:

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## 70 MISSIONARIES 70

## THE REIGN OF THE REDS

(Continued from page 5.)

A kind friend had offered him a place to stay and he was going there that evening. While we were very heavy hearted at the thought of serious trouble, still we thanked our precious Lord that even in the enemy's camp there was one whom He could use to advise us of conditions. That night we decided to exchange our Christmas presents, even though it was a week before Christmas. What a contrast to our feelings on other Christmas days! At such a time we were passing through, the Christ of Christmas was the only One who could comfort our hearts.

The evening of December 21st, both Mrs. Newbern and myself felt that the Lord was preparing our hearts for a trial that we were to go through the next day. But in spite of that impression and the multitude of mysterious noises characteristic of a Chinese city at night, the Lord gave us rest. The following morning ushered in a day long to be remembered. Just as we finished breakfast a Christian rushed in, bringing us news from the same member of the Soviet Council. The Council had decided the night before that our house was to be raided and we were to be taken prisoners, also that our lives were in danger. For a moment it seemed as though we were all weakness, then we were conscious of the strengthening of the Holy Spirit. Surely it was the Lord Who several days before directed us to prepare a letter in English, seeking the Red General's protection. This letter we immediately dispatched. The Christian who brought us the news then told us to come to his house as it was on the outskirts of the city. Then began the heart-breaking work of leaving the only home we knew since arriving in Poseh. We quickly piled all warm clothing we could on the children and ourselves, then selected a load (by a load is meant what one person can carry) of bedding and a load of necessities, including milk for the children, and sent them on ahead. Then with Mrs. Newbern carrying Dorothy and myself carrying Billy, we slipped quietly out the back door.

Holding the children close to us and with broken prayers for guidance we made our way through streets which we had not walked for weeks. "Refugees for Jesus' sake," came to us over and over again and we realized how true the Word of God is, "they have persecuted me, they will also persecute you." At a distance we saw a group of Bolshevik soldiers, and the red neckties which they wore, seemed like so many deadly snakes. As we walked hurriedly along the street I asked my wife if she were afraid, and she replied, "Strangely, no." It seemed as though the Holy Spirit, as it were, performed a Divine operation in our hearts. Our strongest feeling was one of concern for the children, especially baby Dorothy, who was only eight months old. Eventually, after what seemed like a long time, we arrived at the home of our friend and found that a place had been made for us up in the loft. In the loft were also two other refugees, the sons of the mayor of Feng Shan. The mayor and his entire family had been driven into places of hiding and their house destroyed. These two young men, who had been students in the High School, did not know where their parents had fled. It was our privilege to tell these young men the story of Jesus and His love.

After fixing a place for the children to rest we gathered with a few of our friends who came to console and advise. Had we considered leaving Poseh there would have been only one direction in which to go and that was over the Yunnan mountains to French Indo China. However, even the most adventuresome of friends thought we should make that trip only as the last resort. It seemed best for us to wait for the

return letter of the General. We were told that since the Reds had taken control of the property of the Catholics they naturally could not overlook the Alliance Mission. It was true that the Catholics owned property, whereas the Alliance only rented, but the Reds would not tolerate any Mission in their district. But now that we had anticipated the Council's move and sent a letter to the General, it would "save his face" and no doubt, he would be inclined to be more lenient; that at least was the burden of our prayers.

How slowly the hours passed and how cold it was that night! My wife and baby Dorothy had a makeshift bed on the floor, while Billy and I slept on bed boards near the other refugees. We could not help but think of happy homes "across the sea" and pray that they might never know the curse of Bolshevism.

The next day we learned that our friends had succeeded in taking out of our house all the stores and clothing, in fact everything except the furniture. This was done mostly before sunrise. How wonderful it was to find such friends willing to endanger their own lives to help us!

During the afternoon we received a reply from the General and what a breathless group we were as we gathered around. The reply contained three paragraphs of instruction, "First, the General would protect anyone who was not an imperialist; second, we might live in Poseh provided we refrained from preaching or performed no other acts of imperialism; third, if we desired to leave his district he would have us escorted to his boundary line." Having this assurance of his protection, with exceptions, we made ready to return home, committing the exceptions to the Lord.

What a sight of barrenness greeted our eyes when we opened the door of our house, but soon kind friends brought in mysteriously covered bundles in which we found all our things. Our hearts were filled with thankfulness that we were once again home, even though still under the Bolshevik flag. The following day was spent "straightening out the house." So while our thoughts were heavy at the thought of not being permitted to preach the Gospel, still we knew that such is Bolshevism, and we were thankful for the promise of a safe dwelling. As we were desirous of reporting our situation to Wuchow, we prepared a telegram briefly outlining the situation. The telegraph office accepted our telegram, but the Reds refused permission to send it. This was not surprising, so we prayed that the Lord would use the heavenly telegraph and put us on the hearts of others for prayer.

The fear of the people was not unwarranted, for already they knew that the militia from the countryside had affected an alliance with many bands of robbers. Their slogan was "punish the Reds." They made their first attack on Poseh very early the morning of December 31st. With the first few shots we were out of bed. With the bullets whistling overhead we made our way down into the Chinese kitchen where the walls afforded better protection. How we jumped when they fired the cannon, as it was right on the city wall opposite our house! The commands and curses of the Reds could be plainly heard. The Whites with great courage actually penetrated into the main streets of the city, but were finally defeated, leaving many dead on the streets.

We were not unduly surprised when the heathen contractor stopped repair work on our house. No manner of argument moved him, so we were forced to spend the winter in the little house in which we were sort of "camping." Entertaining, studying — everything, except cooking, was done in our two small rooms. It was a problem to heat the rooms as the ceiling was the tile twenty-five feet above the floor.

We finally managed to construct a ceiling of bamboo for one room and paste over the multitude of cracks with paper. As wood

was so scarce it was too expensive to use as fuel, so we had to resort to charcoal. Our charcoal stove was a large flower pot, and although very primitive, it served to take the chill off the room. Throughout all the "reign of the Reds," the Lord kept us from sickness. Praise His Name!

When the entire month of January had passed and Poseh was still Red, our hearts became somewhat despondent. The longer the Bolsheviks continued in control, the more threatening they became; in some villages entire families, children included, were slaughtered. A member of the Chamber of Commerce told me that from the merchants of Poseh alone the Reds extracted at least a million dollars. This money helped finance an army to attack Nanning, the capitol of Kwangsi, and at first they fought several successful battles. The tiny yard in which we took our exercise seemed a veritable prison. Gradually, just as it seemed the darkest, it became apparent that all was not well with the Reds. At last, on the morning of February 11th, just two months to the day since their reign began, they left Poseh with red banners; but not before extracting another ten thousand dollars. They were followed by a considerable number of their followers, many of whom were women.

Slowly there gathered on the streets wondering groups of citizens who could hardly believe their eyes that the Reds had actually gone. Eventually the news reached us that following their successes just above Nanning the Reds had received a crushing defeat, thus their hasty retreat. It would have been hard to find, in all China, another city as large as Poseh in the same situation that night. There was not an official, a soldier or a gun in the entire city. At midnight we were all alarmed by the firing of a dozen shots, but as there seemed to be no great outcry, we went back to bed. We

(Turn to page 16.)

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## THE REIGN OF THE REDS

(Continued from page 15.)

found out next day that several houses had been robbed, one right across from us.

Into the surrendered city of Posh, that same morning, came struggling bands of militia, ragged, dirty and underfed, with no semblance of military discipline. Nevertheless, the spirit of victory, through great suffering, was plainly manifest. It had not been an easy two months for them, for during that time they had been homeless, not even knowing if their families were alive. Later in the day the Nanning soldiers arrived under the command of General Li Ki and it would have done anyone good to have been here who thinks the Chinese are unemotional people. Enthusiastic crowds of people thronged the streets and as the soldiers approached thousands of firecrackers proclaimed them "the conquering heroes." Here and there an enthusiast, upon seeing a friend, would give him a resounding slap on the back as he marched past. A poor woman illustrated the spirit prevailing today when she said, "I'd rather have only a bowl of rice gruel a day under the White government, than plenty with the Reds in control." Thousands of years of stoicism and contentment with his lot is a strong tower from which to drive the Chinese into permanent Bolshevism.

And now that we are able to draw a breath and enjoy it, we cannot help pause at the same time and think that it was more than a coincidence that the Reds started their operations as soon as we arrived here. Thus the devil has succeeded in broadcasting the seeds of Bolshevism in this, one of China's neediest fields, before we were able to take the Gospel to these poor people. But we believe the day is not far away when a great opportunity will be ours to proclaim His Word. Oh, that we might be as energetic for our Savior's cause as the Reds are for the God of Bolshevism. Please pray for this needy field.

## WHY THE COURIERS ENTERED EUROPE

(Continued from page 6.)

menial work in factories. These are the people who must be reached by the Gospel.

"The important thing is this: These refugees should be reached while in exile, so that when they return to Russia they may carry with them the Glad Tidings of the Gospel; many of them possibly becoming Pastors, Teachers in Universities and Schools, Evangelists and Christian workers, and thus reach the millions as yet unevangelized. This is the psychological moment. In order to meet this need, large gifts are necessary, as the work is great and the outlook promising. But no time must be lost."

Thus saith the Lord: "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain: if thou sayest, Behold we know it not: doth not He that pondereth the heart consider it? and He that keepeth thy soul, doth not He know it? and shall not He render to every man according to his works?"—Prov. 24:11, 12.

Remember, the World-Wide Christian Couriers now have 70 missionaries, including wives, on the European fields; and it is still less than a year since they commenced work. How wonderfully God has blessed! What an army of workers! How we ought to praise Him for them! Let us not forget them in our prayers and gifts. They remind us of the "seventy" sent out by Christ.

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